nomadism and to the abandonment of permanent settlements, probably giving rise to a band type of organization resembling that of the Mbayá. 105 177 [361]

2. On entering Brazil the military and class organization was the first to disappear. The appointment of captains or village chiefs first weakened and finally abolished the positions of the moiety chiefs. 105 177 182

3. During the period in which the Terena were forced to disperse and seek a livelihood on the fazendas, the function of the moieties in regulating marriage and in organizing ceremonials grew weaker, an individual being able to marry his opposite and to shift temporarily into the opposite moiety during ceremonials. [616]

4. With the reintegration of the Terena on reservation lands the moieties as functional entities disappeared altogether, being replaced by other forms of social organization.

The present social organization we might, therefore, summarize as follows: The some 3,000 Terena, today, occupy 11 settlements. Ten of the local groups, or villages, are established on defined areas of Government land. Contact between the members of the different villages is maintained through intermarriage, visiting between relatives and friends, football matches between the principal villages, cooperation in dances, pageants, and religious processions. 105 [162] [648] [628]

Within the principal villages we find the following structural elements: The basic unit is the individual family, which carries on the primary economic activities associated with the rearing and training of the young. The extended family is no longer a defined house group although bilateral kinship ties are strong, very much after the Brazilian pattern. Young married men live either with their fathers or fathers-in-law in the same house, but in most cases they sooner or later build their own houses on the same lot. Politically the village is organized around the Post with the Brazilian manager exercising authority through his police force and the Terena village chief, or headman. In the principal villages the people are organized into two religious groups, Catholics and Protestants, centering around missionary activities. In recreational activities the larger villages are organized into football teams and, in Bananal, into a football club which organizes Brazilian dances. Native dances like the shaman [594] [596] [591] [648] [361] [771] [526]